

# Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation  
of the doctrines of the Second Advent of Christ,  
the Signs of the Times, the duty of mankind to  
observe the Bible Sabbath (the seventh day of the  
week,) together with the other commandments of  
God, the Nature of Man, his Unconscious state  
in death, the End of the Wicked, the Earth re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, the  
future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### How reads the Bible.

'Tis said the Lord will soon return,—  
The Savior, thine and mine;  
That he will come to earth again—  
What says the word divine?

1 Thess. 4: 16, 17; John 14: 1-3; 2 Thess. 2: 8;  
Acts 1: 9-11; Heb. 10: 37; James 5: 8, 9; 1 John 3:  
2; Rev. 1: 7; 22: 20.

'Tis also said he spoke of signs  
Which should precede that day,—  
Of signs in sun and moon and stars;  
What do the Scriptures say?

Matt. 24: 29, 30; Mark 13: 24; Luke 21: 25; Rev.  
6: 12; Mark 13: 25.

'Twas said that some would look for him  
While evil dire should rage;  
That some would hail their Lord with joy  
How reads the sacred page?

Isa. 25: 9; Heb. 9: 28; Titus 2: 13; Col. 3: 4; 2  
Tim. 4: 6-8; 1 Peter 5: 4; 1 John 2: 28.

Some say the dead are still alive,  
And oft are seen and heard;  
In fact, know more than e'er before—  
Not so declares the word.

Ecc. 9: 5, 6; Job 14: 21; 10: 14; 7: 10; 21-22; Ps.  
146: 3, 4; Isa. 63: 10; John 11: 11-14.

Some say the wicked e'er shall burn  
In endless torments vexed,  
And suffer on in conscious pain!  
Please rise, and read the text,

Mal 4: 1-3; Ps. 21: 9; 97: 3; Matt. 3: 12; 13: 30-40;  
John 15: 6; Heb. 6: 8.

They say Christ changed the Sabbath day  
And stoutly this declare;  
They say the Bible shows he did:  
Will some tell us where?

Luke 23: 56; Matt. 12: 11, 12; Mark 6: 1, 2; Acts  
13: 42-44; 16: 13; 17: 2; 18: 3, 4, 11, 15; 21.

They say the world, before Christ comes,  
(Oh, what a wondrous libel!)  
Shall dwell in peace a thousand years!  
Please prove it from the Bible.

Joel 3: 9-14; Matt. 13: 24-30, 37-40; 2 Tim. 3: 1-9;  
4: 3, 4; 1 Tim. 4: 1, 2; Matt. 24: 11-14; Luke 18: 8;  
Matt. 24: 37-39; Luke 17: 26-30; 2 Tim. 3: 13.

—GOSPEL SICKLE Selected by J'P PARISH.

### Characteristics of the Present Age.

THE word 'age' has two different applica-  
tions. It is used in a strict theological sense  
to signify a dispensation. Of these there has

been three. There was first the Patriarchal  
dispensation extending from Adam to the giv-  
ing of the law upon Mount Sinai; second, the  
Mosaic dispensation lasting from the giving  
of the law to the birth of Christ; and third,  
the Christian dispensation, in which we live,  
lasting from the first to the second advent of  
of Christ.

Observe of the first two dispensations, that  
each lasted, in a general way, about two thou-  
sand years; and that each terminated in a  
judgment upon the world, and a deliverance  
to God's people. Thus the Patriarchal dis-  
pensation came to an end in the overthrow of  
Pharaoh and his hosts and the bringing of  
the children of Israel out of bondage. The  
Mosaic dispensation in its passing away was  
signalized by the destruction of Jerusalem,  
and the establishment of the Christian church.  
The Christian dispensation is the last: it will  
end with the return of the Lord from heaven,  
the overthrow of the world-powers, and the es-  
tablishment of the everlasting kingdom of  
light and glory.

We are living then in the last dispensation.  
The meal commemorates our Lord's death,  
and keeps it in remembrance until his com-  
ing again, is most appropriately called the  
Lord's supper: the evening meal coming as it  
does in the evening of human history. 'God,  
who at sundry times and in divers manners  
spake in time past unto the fathers by the  
prophets, hath in these last days spoken unto  
us by his Son,' Heb. 1: 1, 2; 'Now all these  
things happened unto them for ensamples:  
and they are written for our admonition, up-  
on whom the ends of the world [Greek, ages]  
are come.' 1 Cor. 10: 2. We are now in 'the  
last days,' the time of the last things. There  
was a time of first things, the dawn of human  
history. There was the first marriage; alas!  
the first sin; the first death, when Cain smote  
his brother to the earth; and the first city  
built by the blood-red hands of Cain—a type  
of the sin and sorrow always abiding in the  
great centers of human life and thought.  
There were the first inventions: Jubal was 'the  
father of all such as handle the harp and or-  
gan,' and Tubal-Cain 'an instructor of every  
artificer in brass and iron,' Gen. 4: 21, 22.  
Now, we live amid the last things, in the twi-  
light of time's evening. It is the last of ex-  
ploration and discovery. The world in these  
days of steam and electricity has become very  
small: we know what there is of it. The 'star  
of empire' can no longer 'westward take its  
way:' for it shines upon the golden sand of  
the Pacific. There may be much filling up, but  
we have the dimensions and the capacities  
clearly defined. It is the time of God's last  
offers of mercy to a rebellious and dying  
world. The Bridegroom tarries while the  
gospel trumpet sounds out its last invita-  
tions. The dispensation will end, as the other  
two ended, in a judgment upon the world-  
powers and a glorious deliverance for God's  
true people: only alike the judgment and the  
deliverance will be complete and final.

The word 'age' is in a second sense applied  
to the particular time in which we are now

living. 'This present age.' There are certain  
characteristics by which the closing days of  
the Christian dispensation are to be marked:  
characteristics of the last days of the last days.  
Do we find such features in our age, in these  
closing years of the nineteenth century? We  
think so.

1. Great intellectual activity and progress:  
'But thou, O Daniel, shut up the words, and  
seal the book, even to the time of the end:  
many shall run to and fro and knowledge shall  
be increased', Dan. 12: 4. The daily news-  
paper is the best commentary upon this pas-  
sage. It is pre-eminently an age of travel, of  
expanding knowledge, of luxury, discovery  
and invention. It is an age of steam and elec-  
tricity: the telegraph, the steamboat, the lo-  
comotive, the telephone and the printing-press  
are the fittest representatives of the times in  
which we live.

2. The present age is characterized by the  
world-wide spread of the gospel. Never was so  
much interest taken in Christian missions. The  
gospel is now preached in every land and to  
every nation. Thibet has opened its doors to  
the gospel, so that now the word of God is not  
shut out from any nation. 'And this gospel  
of the kingdom shall be preached in all the  
world for a witness unto all nations, and then  
shall the end come', Matt. 24: 14. Even Dr.  
Whedon, a very intense postmillennialist, says  
in his commentary upon this passage: 'What  
end? Unless our Lord answered very decep-  
tively, he meant the end about which they in-  
quired, namely, the end of the world.'

3. Another characteristic of the present  
age is great wickedness, worldly conformity  
among professing Christians, and a subtle  
spirit of unbelief pervading not only the  
world but even the Church. 'This know also,  
that in the last days perilous times shall come:  
for men shall be lovers of their own selves,  
covetous, boasters, proud, disobedient to pa-  
rents, unthankful, unholy, without natural af-  
fection, truce-breakers, false accusers, incon-  
tinent, fierce, despisers of those that are good,  
traitors, heady, high-minded, lovers of pleas-  
ures more than lovers of God; having a form  
of godliness, but denying the power thereof,'  
2 Tim. 3: 1, 5. An awful picture! Not much  
of a millennial nature about it. 'For the time  
will come when they will not endure sound  
doctrine; but after their own lusts shall heap  
to themselves teachers, having itching ears;  
and they shall turn away their ears from the  
truth, and shall be turned unto fables,' 2 Tim.  
4: 3, 4. 'But as the days of Noe were, so shall  
also the coming of the Son of man be; for as  
in the days that were before the flood they  
were eating and drinking, marrying and giving  
in marriage, until the day Noe entered into  
the ark, and knew not until the flood came and  
took them all away; so shall also the coming  
of the Son of man be,' Matt. 24: 37, 39.

Look at the picture given of the last days  
in God's word and then use the daily news-  
paper as a commentary. Crime and wickedness  
abound upon every hand. Society is tossed  
to and fro by mighty waves of unrest. Thrones  
and crowns sacred with the glory and the

prestige of ages are shaken like the leaves of autumn in the blast of gathering tempests. The love of many waxes cold. Men with 'Rev.' before their names and 'D. D.' after them deny truths that have for nineteen Christian centuries been regarded as sacred and fundamental! The lines that separate the Church from the world have become in many cases like those of latitude and longitude—imaginary lines. The Bible gives a certain picture of the last times. The times in which we live exactly correspond to that picture.

4. There is an awakening of some to the nearness of Christ's coming, and an increased consecration. 'The wise virgins took oil in their vessels with their lamps', Matt. 25: 4. Some will certainly mark the budding fig tree, and know summer is nigh.' See Matt. 24: 32, 33; Mark 13: 28, 29; Luke 21: 28, 31. There is no contradiction between the third and fourth characteristics which I have given. The third applies to the Church and world as a whole: while the watchful attitude is true of a small portion, a faithful and often despised minority.

Lawlessness is a characteristic of this age. The Greek word for 'sin' in the New Testament means 'lawlessness.' We have already seen that lawlessness is to mark the closing days of this dispensation. The spirit of lawlessness seems at this present time to pervade the very air. It begins in the family. It has nearly broken down all discipline in the church. Socialism and anarchism are its ripened fruits.

6. May we not expect that, as 'coming events cast their shadows before,' so such a great event as the closing of this dispensation and the coming of Christ, will throw a certain influence over the minds of men? They will wonder and tremble at the things coming upon the earth. No fear of God may arouse a godless world,—no suspicion that all is not right may awaken lifeless and formal professors: but a vague and undefined fear may possess the hearts of many, the uneasy dread and undefined terror that precedes the earthquake and the volcanic eruption. Such a feeling is abroad to-day. Men are asking with bated breath, 'What next?' and 'What shall the end of these things be?' But while a godless world and slumbering professors will be taken by terrible surprise, all who love the Lord's appearing will hail with joy each token of his near approach and repeat with heart ardor the last prayer of God's Word: 'Even so, come, Lord Jesus.'—Jesse S. Gilbert.

**What Profit is There in it?**

'Ye have said it is vain to serve God.' Malachi 3: 15.

Morality may amount to something, but from a worldly standpoint the service of God truly amounts to nothing. The land of a wicked man apparently yields as well as the land of the Christian. The man who plows and gathers corn on the Sabbath, seems to get along as well from a worldly standpoint. The person who never goes inside of a church seems to do very well. The praying man or woman seems to succumb to the hand of death equally with the godless and prayerless. Those who make no pretensions to Christianity seem to be as prosperous as those who are religious—all of which would indicate just what is said in the text:—It is vain to serve God.

Although I verily believe that, under the same conditions, the land of the Christian

yields more. The man who keeps the Sabbath gets along better. The man who regularly worships God in the sanctuary is more prosperous. The praying man is relieved in distress and affliction, and those who live a consistent Christian life are more prosperous in every way under the same conditions—Yet; this is no time to sum up and judge simply from appearances whether or no it is vain to serve God.

There are some plain facts we cannot ignore, which show us even a conformity to religious ways, much less the higher ground taken in what is understood by serving God, is profitable and not in vain.

The man who gives himself to public worship, and throws his heart into the service, cannot but have his affections elevated, his tastes refined, his views enlarged, and his intellect quickened, and there can be no doubt that obedience to God's holy commands, conduces also to health and longevity. Look about among your neighbors and you will find that those who give their Sabbaths to rest and worship do live longer and happier than such as spend the Sabbath in dissipation, in idleness, or in labor.

The man who obeys God has less trouble in training his children. If you keep the fourth commandment, they will keep the fifth, and honor you. God has placed these two commandments side by side, and they stand or fall together. In nine cases out of ten Sabbath breaking parents have unruly and troublesome children. This is natural and is just what we would expect, fathers and mothers set at naught the authority of God in breaking the Sabbath; and the children trample upon the commands and defy the power of their parents. But, on the other hand, if they see you honor God they will soon learn to honor you.

Do marshalls and policemen patrol cities and towns because men serve God?

Do jails and penitentiaries exist because men serve God? It may be that some professing Christians ought to be in them, but that has no bearing upon the question.

But some will say, it takes so much time to be a Christian. Yes, it is time spent laying up the only treasure you can carry out of this world with you.

Which is wisdom, to spend all your time to get that which you must leave behind, or take a portion of it for laying up eternal treasure?

Then it costs so much. Well, if you will show me anything that costs nothing, I will show you something worth nothing.

Who will say more money should not be spent in the service of God, than in the service of the devil? And yet it is the service of the devil that costs dollars where religion costs cents.

A Christian man seldom spends as much nor is as much asked ordinarily, as he would voluntarily spend in the service of the devil. I admit when a man tries to serve the Lord and the devil both, he has rather an expensive contract on hand.

Now there is nothing more devilish than selfishness, and if you will analyze it closely, you will find those who complain that serving God is expensive, have a double contract on hand.

God says the gold and the silver are his, and the cattle upon a thousand hills.

This life will soon be passed and then we will see whether it is vain to serve God. 'Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' God does not as a rule settle any accounts here.

A man passed another who was plowing his corn on the Sabbath and he remonstrated with him. The man told him he expected to plow his corn on the Sabbath and gather it on the Sabbath, and it would measure just as much in the crib, and be worth just as much a bushel as his. 'Yes,' said the man 'that may all be, but please remember God does not settle up his accounts in November.' This is not the Judgment Day. God declares there is a time coming when those who say it is vain to serve him will find out their mistake.

Will you take God's word for it, that the service of him is not a vain service, and that it pays to serve him even if serving him should bring persecution and misery. But then it does not, and cannot; the Christian life is a happy life and happiness is within never without.

The people of these United States declared that a man had a right to the pursuit of happiness and they have been pursuing it all these years. The eager haste after the phantoms of worldly pleasure has never brought it, only as the love of God is shed abroad in the heart through a faithful service to him does happiness come.

Go to the ones you see the most devoted in God's service, no matter what their trials or difficulties, no matter how adverse their circumstances, ask them if it is vain to serve God.—L. C. BURLING, *Evira, Iowa*,

**What Others Say.**

In the controversy over the Sabbath of Jehovah, men are often willing to throw overboard the Decalogue, such is their eagerness to rid themselves of obligation to observe it. But among themselves, speaking their honest sentiments for the benefit of their own people, we see a different view taken. It will greatly strengthen the faith of the Seventh-day Baptists in the perpetuity of the Decalogue, including the fourth commandment, to read some of the testimonies of eminent First-day scholars. Says Prof. W. Henry Green, D. D., LL.D., in speaking of the giving of the manna:

'It is evidence that the Sabbath was observed, and the law of the Sabbath was known, before the ten commandments were proclaimed from the summit of Sinai. It follows, therefore, that the observance of the seventh day as a day of rest, does not date from Sinai, and is not merely a part of the Jewish ritual, but is an ancient and primeval institution.'—Taylor. 'Thus, at the very beginning of this (the Jewish nation) new life, the great institution of Paradise was brought to their minds.'—Peloubet.

Of the ten commandments, Peloubet again says:

'These are the great principles which underlie the whole kingdom of God, and the moral nature he has given us. Only by obeying them can man be saved, for they are the law of heaven as of earth. They testify God's will to man. They were to be the life principles of free men, training them to the obedience of love. Hence, also they are eternal. They have never been outgrown, and never will be. They have never been repealed, Matt. 5: 18, and never can be, unless the very nature of God can be changed.'

Of the Sabbath he says: 'The word 'remember' is evidence that the Sabbath was not a new institution. It is as old as the race,' and yet such men will stigmatize it as Jewish, and talk loudly of 'the greater glories of redemption memorialized by the observance of the Christian Sabbath.'

Says H. Clay Trumbull, *Day School Times*:  
'Words which were written of God on tables of stone the world can never outgrow. God wrote on these stones the day is the Sabbath, or 'outgrow' that fact, according to the Bible.'

Prof. Charles A. Briggs says: 'These ten words are the moral law. They are not a part of the law, but are in accordance with the natural order, and constitute a perfect whole.'

Prof. Green, above quoted, says: 'The ceremonial laws although divinely revealed, were not obligatory upon the people given during the period of the dispensation, for which they were intended, were abolished, and no obedience to them is now required. The ten commandments are universal and permanent, and apply to his fellow-man, as long as he exists.'

This universal code of moral relations of God to man, that specified day of rest, speaking of the code of the Decalogue, he says: 'The Sabbath is the law of God (Israel from bondage) they should obey his law, who set the Sabbath that deliverance the Sabbath by Israel. It was, however, the greatest reason for the fourth commandment itself.'

Prof. Green is quoted in the *Day School Worker*. He says:

'The Sabbath is the law of God, spoken of as something already familiar and to be remembered. This law has existed since time into weeks, upon the Sabbath day, recognized in the pattern of the Sabbath, Deut. 12: 29; 27-28.' 'The Sabbath is based upon the work of creation, and is the Sabbath day. The Sabbath is not for the sake of the Sabbath, but is of universal and permanent obligation, truly as any other law.'

The Sabbath, as a part of the ceremonial law, observing the Sabbath must ever remain the seventh day of rest, and the obligation of the Sabbath.

Alexander MacLaren, of England, thought and fit the institution of the Sabbath.

'The commandment of the laws, written upon the tablets of stone, and the Sabbath should be regarded as a primeval law.'

Again, says the *Day School Times*:

'They are God's laws, and are not out of date, unless as God is God, because God's laws are eternal. Remember'

Says H. Clay Trumbull, editor of the Sunday School Times:

'Words which were written with the finger of God on tables of stones, are words which the world can never outgrow.'

God wrote on these stony tables 'The seventh day is the Sabbath.' The world can never 'outgrow' that fact, according to Mr. Trumbull.

Prof. Charles A. Briggs, D. D., testifies: 'These ten words are the basis of Biblical morals. They are not as many bars, or fence of the law, but are in organic connection. They spring up, the one out of the other in natural order, and constitute an organic and perfect whole.'

Prof. Green, above quoted, says:

'The ceremonial laws and civil institutions, although divinely revealed to Moses, and obligatory upon the people to whom they were given during the period of the Old Testament dispensation, for which they alone, were intended, were abolished by the gospel, and obedience to them is no longer required. But the ten commandments grow out of the universal and permanent relations of man to God, or to his fellow-man, and can never be set aside as long as the present state of things exist.'

This universal code growing out of permanent relations of God defines the Sabbath-day. That specified day 'can never be set aside.' Speaking of the code as stated by Moses in Deuteronomy, he says the 'deliverance (of Israel from bondage) was a new reason why they should obey his commandments.' Those who set the Sabbath aside as 'Jewish,' make that deliverance the reason for its observance by Israel. It was, however, only one reason, the greatest reason being stated in the commandment itself.

Prof. Green is great authority among Sunday school workers, hence we quote more. He says:

'The Sabbath is here (in the commandment) spoken of as something with which they were already familiar and which they were told to remember. This implies that it was a previously existing institution. The division of time into weeks, upon which it is based, is recognized in the patriarchal period, Gen. 8: 10 12; 29: 27-28.' 'The obligations of the Sabbath is based upon the Lord's example in the work of creation, and his blessing the Sabbath day. The Sabbath was made for man, Mark 2: 27, not for the Jews alone. This command is of universal and perpetual obligation, as truly as any other in the Decalogue.'

The Sabbath, not being Jewish, is no part of the ceremonial code; hence the reason for observing the seventh day, and that alone, must ever remain. The obligation to keep the seventh day is of 'universal and perpetual obligation.'

Alexander Maclaren, D. D., of Manchester, England, though trying to sift out the day and fit the institution to Sunday, says:

'The commandments are a . . . transcript of the laws, written on the heart of mankind; and the fact carries with it a strong presumption that the law of the Sabbath . . . should be regarded . . . as a statue of the primeval law.'

Again, says the editor of the Sunday-school Times:

'They are God's words, they can never be out of date until God is outgrown. So long as God is God, what God says is to be heeded because God says it.'

Remember this, reader, God says the sev-

enth day is the Sabbath, and has never said anything else with regard to the day for its observance. Therefore, 'what God says is to be heeded because God says it,' no matter, then, what D. D.'s say to the contrary.

Faith Latimer, another Sunday-school authority, says:

'God made the Sabbath when the world was new, in the very beginning, when one happy pair worshiped him in the beautiful garden; Jesus taught us to keep the Sabbath.'

Then the seventh day, receiving its sanctification before sin entered the world, and Jesus teaching its observance, comes to us, not as a ceremonial day nailed to the cross, but as a memorial day and a Christian institution 'perpetually binding in its obligations.'

Says Prof. Dr. Isaac H. Hall:

'When the Apostle James speaks of the 'royal law,' and declares that he who offends in one point is guilty of all, he was uttering a very familiar Oriental idea, which ought to be as well understood by us.'

Even so: let men everywhere come back to obedience to this primeval law, and keep holy God's Seventh-day Sabbath, 'because God says it.'—H. D. Clarke in Sabbath Recorder.

### Paradise.

The Bible opens and closes with visions of transcendent beauty and glory. A paradise stands at each end. The two are alike, yet unlike. They resemble each other as resplendent creations of God, of the homes of human beings, as the scenes for the display of grace, mercy and infinite love. They are also unlike. The first shows how sin entered into and ruined a pure community, the second how it will be finally expelled from the abodes of the redeemed; the first was a state of probation, the second will be a state of eternal security; the one was the scene of contest with the arch destroyer, the other will be a memorial of final victory over him.

The earthly paradise was inhabited by only a single pair, the heavenly by an innumerable company brought out of all the tribes and kindreds of the earth; the first looked forward to the unfolding of the history of a planet with its struggles, reverses, its shadows and sunshine; the second looks back over a contest completed and merging in to the supreme glory of God and the ineffable felicity of the saints; the one was a failure, the other will be a glorious success; the one was the starting point of innumerable ills and sorrows, the thrusting out of good by the influence of Satan, the other marks the entrance of supreme felicity, the raising the notes of the everlasting song of victory, as by the exclusion of sin all tears are wiped away. The vision of the first paradise fades in the dim haze of history, a scarce remembered tale of early innocence, of untried virtue, which failed in the first attempt; the vision of the second rises and expands before us as the city which hath foundations, having the glory of God and a light like unto a stone most precious, and peopled by the myriads who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. The paradise of Eden will be a perpetual reminder of our loss by sin; the paradise to come of our infinite gain by the redemption of Jesus Christ, who loved us and gave himself for us that he might present unto God a church without spot or wrinkle, a glorious example of saving power. The opportunities and possibilities of the first estate are lost; those of the second, thanks be unto God for

his amazing grace, are possible to us all. See that ye refuse not him that speaketh from heaven.—*Messiah's Advocate.*

### The Second Advent.

'I will come again, and receive you unto myself; that where I am there ye may be also.'

When the Savior comes to his people every eye shall then see him, and they also who pierced him, and all kindreds of the earth shall wail because of him. The same Jesus who ascended from the Mount of Olives, shall descend in like manner as his disciples saw him go up to heaven. How inconceivably glorious will be this advent of Christ to his people! Before, he came 'to take away sin by the sacrifice of himself;' now he will appear 'without sin unto salvation.' Before, he came an infant of days, a weeping babe in Bethlehem's manger; now he will come as the Eternal Son of the Eternal God. The first time he is seen in the humble garb of an obscure Galilean, attended by a few despised fishermen; the second time he is recognized clad in the robes of divine majesty, and attended by a countless retinue of bright mortals. Faith has wept over him wearing a crown of thorns, and carrying the reed of mockery; sight now rejoices in the brilliancy of the crown of glory on his head, and the scepter of universal power in his hand. Before, he came to be mocked, and scourged, and buffeted, and spit upon, and nailed to the accursed tree, but in this hour of his return he is armed with the terrors of unappeased justice, and scatters desolation and dismay among his enemies.

This advent of Christ to his people will be witnessed by an intelligent universe. What a glorious change, what a joyful transfer! to be placed at the right hand of the Judge, to be fellow-heirs and brethren of the Lord Jesus. This is the day when by all such shall be heard a sound of joy, the voice of Jehovah calling his elect from the four quarters of the earth, and when thrones, and dominions, and principalities and powers, those ministers of his who do his pleasure, widening their shining ranks to receive the redeemed of Christ's blood, shall marshal them heavenward as heralds of the sky; where, in one choir, the ransomed of the Lord shall unite in a strain of the sweetest concord, and what was once separate from God and far from holiness, shall fill up the chorus of their song of victory to the Captain of our salvation. Here is the portion laid up for the righteous, stretching into infinity, and widening by additions of interminable extent, surpassing the conjectures of knowledge, and transcending the swelling energies of an immortal hope. Here is the portion: who of us will claim the inheritance? To the disciples of Jesus this inquiry breathes the sweetest consolation and the truest joy. But to them only. For others, the tempest is gathering in the heavens.—*Protestant Churchman.*

A SPECIAL Bible Conference, with the object of confirming the faith of Christians in the teachings of the Sacred Scriptures, and to counteract the influence of increasing numbers of unbelievers and doubters in the Divine origin of the Word of God, will be held in Philadelphia from November 15 to 20. It is intended, according to the programme, to make the conference a channel through which will come clear and strong evidence to the power, majesty, and Divine inspiration of the Sacred Scriptures. Bishop William R. Nicholson, of the Reformed Episcopal Church, is Chairman of the Committee.

## THE ADVENT &amp; SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Nov. 8, 1887.

## Sabbath Opposition.

On the subject of Sabbath observance, it is, as on many others, necessary to have line upon line, here a little and there a little. Although a plain subject and embodied in a direct command, with definite instruction and location of day, yet the darkness in the professed Christian world that exists on the subject on account of false teaching, and another day of the week having been foisted into the place of the original and ancient Sabbath, blinds many people from seeing the truth on this memorial of God's creative work. Many honest hearted people are confused over the matter more particularly from the effort made by would be religious teachers, calling the Sabbath a part of the old covenant that gave place to the new one, and with the statement so often made by Sabbath opponents, that the Sabbath is not commanded to be kept in the New Testament, as though nothing in the Christian dispensation is of value or of divine authority as precept unless it be commanded in the New Testament. But if they will carry the idea further than the Sabbath question, they will find themselves without a good many of the truths of God's word, and they would find they had only part of a Bible. All consistent Bible readers know that the New Testament is not a book of commands and precepts, but rather a commentary upon the Old, an exemplification of the former teaching, an enlargement of its divine truths, a magnifying of its noble and holy principles.

But it is concerning two points of this Sabbath controversy that we desire to write at this time, more particularly on two points on which opposers make confusion and would draw away from the truth those who have been well established.

When Jehovah made the Sabbath for man he knew that man lived on a round world, and that a round world was to be his eternal home. He set the planets in their revolutions to cause the succession of day and night, of years and months. He made the sun to rule the day, or govern it; that is the appearance or shining of the sun upon the earth causes the day and its absence produces night. Gen. 1: 14, 16. Thus as the revolution of the earth around the sun causes the sun to rise upon places in the east the same causes it to set in the west, leaving the half of it which is constantly turning from it, in its shadow or night. Now, anybody knows that precisely one half of the earth—the same precise half bounded by the same degrees of longitude—does not have the light of the sun for 12 hours and then the other half with the same boundary have its light for the other 12 hours; but that by the revolution of a round planet the day line is constantly changing, and in its revolution any given point has its due measure of 12 hours light. Now this is easy enough to understand, and to see that we have the days as the sun brings them to us, and that the days succeed each other in regular order. But as travelers go east they travel in the same direction as the earth revolves and so each day see the sun a little sooner than on the preceding day, and by the time they would get all the way around the earth they have gained a whole revolution,

which is equivalent to a day. How are they going to keep their reckoning of time correct? Why, by taking the reckoning of the people where they are.

Our Creator, who made us to live on a round world, has also made many conveniences for us, and one is, in a proper place to locate the day line, as it is called, a place where the traveler can make his traveling reckoning correspond with the reckoning of the people who are not traveling. He has placed a great ocean of water between the Eastern and Western Continents, where there are no inhabitants except upon the islands which are there, whose time calculation can correspond with the people of the nearest shore. In the midst of the Pacific Ocean, at a line farthest from each continent, navigators have established a line where their reckoning is adjusted, whether traveling east or west, a very proper thing to do, so that there is not confusion in the reckoning of time.

A late opposer of the Sabbath attempts to lead others from it by his sophistry over the Sabbath on a round world, trying to make it appear that as Sabbatarians contend for a definite seventh day that no one can keep the same precise and definite hours of time, and endeavors to throw a great deal of ridicule on the matter, also misrepresenting Sabbatarians as claiming that the eternal salvation of the world depends upon keeping the definite Sabbath of definite and precise hours. He also represents that if any other longitude than of Greenwich were used the 180th degree would fall across countries where this imaginary line would compel Sabbatarians to observe Sabbath on one side of it and on the other they would be keeping another day for the Sabbath, thus making ridicule of the keeping of a definite day, and of the idea of a definite Sabbath; also carrying the idea that the 180th degree of longitude is absolutely necessary for the day line and the change of reckoning. But who cannot see through this sophistry, and that it is the mid-ocean degree of longitude that has been decided upon for the change of reckoning, whether its number would be 180, or 70, or any other number! But longitude 180 degrees from Greenwich is 103 degrees west from Washington; it is the mid ocean parallel of longitude that is reckoned from, no matter what its number happened to be. Our opponent's argument overdoes itself, and so shows his hard labor to conjure up something for Sabbath opposition.

As for Sabbath keeping above the Arctic Circle, let us first get it understood how it is where there is always what we call the rising and the setting of the sun, and then, if above that Circle, where there are times when the sun does not reach the horizon there are ways by which the revolutions of the earth are determined, and the difficulties of exact measurement need not be arrayed against our duty to God.

Some people add to the Sabbath truth and its cause a good deal that does not belong with it; and when an effort is made against side issues or extraneous matters it argues nothing against the truth; such as keeping the Sabbath in exact time with the angels and heavenly inhabitants, it is nothing against the great fact of the Sabbath being made for man.

A class of people take the ground that the New Testament is all there is for the Christian's guide and authority in the divine life. But Paul writes that 'all scripture given by inspiration of God is profitable for doctrine and for instruction in righteousness.' Did he mean the New Testament only? All

the New Testament was not written at that time, hence Paul's directions were of the Old Testament Scriptures, as well as of any of the gospels or apostolic writings that might have been put forth at that time; and if they were profitable then they are since. And when one of the apostles wrote that there is one Law-giver, and the connection shows that he meant God the Father; and when another apostle writes that the office of Jesus is that of Mediator; why do some people have so much to say about Jesus and his apostles having given no commands for the keeping of the Sabbath? And when the Law-giver has given his commands with all due authority, and given the Sabbath precept with all due reason for it, which in its very nature and memorial character shows it to be a perpetual institution, why do some prate so loudly about there being no authority for Sabbath observance in the New Testament? as if what God had once said and done was not good enough for all time. Why will not these consider the bearing of the fact that if the Savior had designed to abrogate the Sabbath, could he have done such a thing, that he would have said something about it. But instead of this he said he came not to destroy the law, which means to do it away or do something with it besides sacredly regarding it. And when Paul writes to the Colossian brethren of ordinances being nailed to the cross, and of sabbaths in connection with them, he also says they were shadows of things to come; that is, they were the types and figures which pointed to Christ, typifying his sacrifice and offering for us. Now, no one with any good understanding of Scripture will say that the Sabbath—the weekly Sabbath of the Lord God, typified the sacrificial work of Christ, hence the Sabbath goes beyond the cross of Christ, and is still the day of holy rest for Christians. When Christ directly spoke of keeping the Sabbath at a period more than thirty years after his crucifixion, Matt. 24: 20, why say that he gave no teaching or instruction concerning its observance. Read the Acts of the Apostles and see that there are some examples of apostolic Sabbath keeping; and when Paul was arraigned before a Roman tribunal, and also when he addressed a company of his Jewish brethren, Acts 25: 8 and 28: 17, he said he had not offended anything against the law of the Jews or the customs of the fathers, which would not have been true had he disregarded the ancient Sabbath, which was a part of their law and the customs of their fathers. See how Paul extols the law, without any change, and says that it does not conflict with the law of grace. Why, then, not accept the law and the gospel together? Why array them against each other?

Dear brethren, let not the sophistry of Sabbath opposition confuse your minds on this important question. Truth is going to live and have its glorious outcome whether you and I remain faithful to it or not. But we want its outcome. We want the reward of obedience. We want to be among those now who keep the commandments of God and the faith of Jesus, and we want to be found among that same class when Jesus comes to receive his people, and we want to be among them when all the inhabitants of the blessed kingdom of God will know the Lord and obey his laws.

JACOB BRINKERHOFF.

## Candid Words to Infidels.

WE are met by the objection that certain portions of the Bible are untrue and incor-

rect. Many are fond of appearing marvelous, and rejected. Now if it can be shown that the integrity of the Scriptures, we can from statements were well

That such was the case, wrote the several books. It appears from the fact that he denounced sin and men. Further, they and blackslidings their good deeds is thus shown, who claim that the postors. Such co-

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rect. Many are fond of citing accounts which appear marvelous, and hence should be rejected. Now if it can be proved that the writers of the Scriptures were men of truth and integrity, we can from this prove that their statements were well-founded and reliable.

That such was the character of those who wrote the several books comprising the Bible, appears from the fact that everywhere they denounced sin and extolled righteousness. This would not have been done by wicked men. Further, they held up to view the faults and blackslidings of God's people, as well as their good deeds. A spirit of impartiality is thus shown, which is a fitting rebuke to all who claim that the sacred writers were impostors. Such could not have been the case. They must have narrated facts, as is evident to any candid thinker.

That we have the account of miracles, only shows us the power of God in works of that kind. Why should the unbeliever say they were impossible, when with God all things are possible? It is not reasonable to suppose that man would be placed here without a knowledge of the will of God, and ignorant of the future. And yet we are told that he only speaks to us in the great book of nature. But nature nowhere tells us that which we most need to know, and which the Bible reveals. Were it not for this Book, we might conclude that this life bounded man's existence, and that heaven and hell, future judgment and retribution, were all a myth. In fact we should be left in gross darkness as regards the divine plan and purpose.

But light has emanated from the sacred Scriptures, that we may know our bearings on the sea of life, and reach in safety the desired haven. God, in love, has given us a knowledge of his requirements, setting before us that which may stimulate and afford encouragement to us to persevere in the way of life and promised at the end an existence in immortality where joys and delights are unfading, and the ills of this earthly life can never reach us. Is not a knowledge of all this important? Should we not highly prize a book which in all ages has been the hope of the church, the support and consolation of believers in every trial, and enabled multitudes to face death with composure, and even with rapture?

Another argument in support of the Bible is the fulfillment of prophecies recorded therein. This demonstrates that holy men of old thus spake by inspiration, as they could not have foretold events from human wisdom. We need the Bible for its pure and sacred teachings, which if practiced everywhere work a reform in the history or mankind. We should search it, not for criticism, but that we may receive benefit therefrom. May God lead us all by his unerring counsel.—Sel.

#### Caught in the Storm.

THE disciples were in the ship on Genesaret with their Lord. As the storm raged about them Jesus reposed quietly in one part of that little vessel as though unmindful of their need of succor. They, in deepest bewilderment, appealed for help. He arose, and looking out upon the deep commanded the winds and waves to silence. Now sweet repose was everywhere visible, gladness filled every heart, timidity gave place to courage, while favoring breezes wafted them nearer to the coast of Gadara.

This life-like picture is but a faithful portrayal of much in human life. How often we

are caught suddenly in the storm of adversity. Affairs do not seem in any respect prosperous. Financial distresses come, and frequently without any fault of the good man; the sky is quickly overcast, impenetrable mists thicken on every side; the prospect of unpaid obligations fills the upright heart with restlessness and dismay. Toiling amid the tumultuous elements, every effort seemingly abortive, every rope and spar broken by the storm; no human aid proffered; no inviting harbor near; the yawning gulf opening to embrace the helpless victim—such has been the experience of tens of thousands upon life's tempestuous seas.

But is there no relief for all these? Go listen to the story of Jesus: 'Then he arose and rebuked the wind, and the raging of the waters: and there was a calm.' He is that blessed One still, whose voice can hush the wildest hurricane in human souls. There is no storm-cloud so thick that he cannot lift it. He holdeth these waters as in the hollow of his hand. Speak, then, O troubled soul, to him. These tempests, subsiding at his word, may become as gentle zephyrs to bear thee onward into thy desired haven.—Ex.

#### Do not Believe Them.

ONE of the most foolish things a Christian can do, is to believe everything infidels say by the way of objecting to the gospel of Christ. While the Christian is to shirk no real difficulty, and to be always ready to give to every man that asketh a reason for the hope that is within him, yet there are good grounds to conclude that many infidels are arrant hypocrites, who have no faith whatever in their own assertions. If infidels do believe in their own infidelity, they feel no divine obligation to tell the truth about it; but scores of men, after having renounced infidelity, have frankly admitted that they did not believe their own infidel assertions or arguments. They were whistling to keep up their courage, and throwing dust to prevent other people from seeing the facts in the case. We are not to be ignorant of their own devices, but are to press home the truth upon their hearts. If a man says the Sword of the Spirit will not cut, try the edge of it on him, and see.

One good ground we have for believing the Bible to be the Word of God, is the pains which men of doubtful character and insincere life take to get rid of its teachings and reproofs. Bad men hate a good book which condemns their sins; and the things which bad men hate, good men may quite safely love. Every one that doeth evil hateth the light, because it reproves the deeds of evil-doers, and shows the spots and stains upon both heart and life. Bad men hide under shadows, and scoffers love to hear the Bible villified and God blasphemed, because it eases their consciences a little, and gives them some hope that after all, things may not be so bad for them as they feared.

The best thing we can do under such circumstances is to keep on preaching the Word in demonstration of the Spirit and in power; and the more men object to it, the more we should press it home upon them. A good military maxim is to find out what the enemy does not want, and give him plenty of it. So, while we are to meet honest objections, and solve real difficulties, let us at the same time wield the two-edged sword, and strike home to the hearts of ungodly men.

Many infidels have been turned from their unbelief by the simple testimony of men who

could not argue, but who knew the Lord, and who were not ashamed of the gospel. 'Ye are my witnesses, saith the Lord.' Let us 'speak the things we do know.'—The Armory.

FINDING their parochial schools burdensome, Romanists are turning their attention to our public schools. They will endeavor to elect school committees of Romanists, and employ teachers of the Church of Rome. In the little town of Moodus, Conn., the teachers of both the public schools are Romanists, and in one of the schools the teacher has a picture of the Virgin Mary attached to the wall back of her desk.

Recently Father McTighe, who had been elected principal of one of the public schools of Pittsburgh, Pa., announced to his congregation that he had resigned the principalship. At eight o'clock the same evening, through the influence of other priests, he was influenced to withdraw his resignation. Twelve nuns who were being examined with reference to their qualifications for public school teaching, refused to teach in the 'godless schools' of Republican America. It is said that other Catholic ladies, not nuns, will supersede the Protestant teachers. There is much excitement throughout the city. The 'Roman Machine' ever has been, is, and ever will be, the enemy of the Republic of the United States of America. But the 'Machine' is doomed to experience awful judgments for her crimes, and that ere long.—Ex.

THE RIDDLE OF THE SPHINX.—The riddle of the Sphinx is, at length, on the point of being solved. The great man-headed, lion-bodied monument, which for ages has been more than half-buried by the accumulating sands of the desert, is now being rapidly brought to light, and, ere long, one of the most extraordinary relics of Egyptian civilization will be once more visible in its entirety. The work has been going on ever since January last, when, at the suggestion of M. Maspero, the chief director of the department of antiquities in Egypt, the French public, in the course of a few hours, subscribed sufficient funds to enable the work of excavation to be carried to completion. The interest for such news for Egyptologists may be conceived when it is remembered that the last time the Sphinx was dug out of the sand was by King Thothmes IV., fifteen centuries before Christ, or about 3,400 years ago. Scholars, in fact, are of the opinion that the Sphinx is the oldest monument in the world. It appears in any case to have been erected or chiseled out of the rock more than forty-five centuries before the Christian era, and therefore about 6,400 years ago. The size of the strange image is very remarkable. The body is more than 180 feet long. The ears of the human-shaped head are about six feet from top to bottom, the other features being in proportion. The learned explorers who have engaged in the work of excavation hold it probable that when the statue is fully brought to light, a number of other important discoveries will be made. In any case this extraordinary relic of the oldest human civilization cannot fail to form a more attractive sight than ever to all the land of the Nile.—London Standard.

There can be no doubt, says Harper's Magazine, of the vastness of our reading public. In spite of all lamentations to the contrary, it is now not only positively greater, but relatively greater, than ever before. Not only are more newspapers and magazines read, but more books, and more good books.

## Sabbath Worship.

MARY A. ADAMS.

WHILE sitting in thy courts to-day,  
Wilt thou be with us, Lord:  
Help us to keep our thoughts on thee,  
And understand thy word.

Help us to join the sacred song,  
In praising thy dear name;  
And while we humbly bow in prayer,  
Kindle a holy flame.

And when the benediction's said,  
Thy blessing on us shower;  
May we go forth unto our homes,  
Feeling thy cleansing power.

Oh Lord, go with us through the week,  
'Til six days work is done,  
And meet with us again the seventh,  
Until life's course is run.

Then may we calmly fall asleep,  
Knowing when time is o'er,  
That thou wilt come to earth to reign,  
In peace forever more.

## Religion.

RELIGION, when practised, makes us most cheerful and happy; but it is a most sad and melancholy thing to neglect it. If we seriously consider what religion is, we shall find the saying of the wise king Solomon to be true: 'Her ways are ways of pleasantness, and all her paths are peace.'

Religion shows itself in benevolent action, flowing forth from holy motives. It is that charity which 'hopeth all things, believeth all things, yet contents not itself with a 'be ye warmed, be ye clothed,' but performs the good which it desires. It is that love which embraces all human kind, loving its neighbor as itself. It is that benevolence, which, like a river of good, gushing from a pure fountain, flows freely to all, spreading beauty and blessedness around, causing the desolate places of earth to rejoice, and making the wilderness to bud and blossom as the rose. It is to high too envy the proudest, too meek to despise the humblest. Its creed is, 'Do justice, love mercy, and walk humbly before God.' It is the Spirit of God living in the human heart. He is the Christian who is always ready to assist the needy; who visits the widow and the fatherless, and keeps 'himself unspotted from the world.' God honors such a person—angels hover about his path, and devils tremble before him. Christ re-established the unity of human nature. He taught us the principles of eternal justice, and the grand secret of all harmony and happiness on earth as in heaven is love. Until we arrive at that point of his system, we are unacquainted with Christianity, and ignorant of our natures and our destinies. The dogmas and the mysteries that many disciples have wrapped around this glorious sun of the Christian system, this all embracing sentiment of universal love, have tended to obscure its light from us, and to screen from us its vital warmth.

The gospel does not consist in doctrines and ceremonies alone—but in love. But to love, we must know who are worthy of our love; and here again the revelation of Christ teaches us that 'Thou shalt love thy neighbor as thyself.' And then comes the question, 'Who is my neighbor?' and the answer is expressed in the best of all books, 'Every one who needs thy help.' Christianity itself is a religion of sorrow. It was born in sorrow, it was incarnate in sorrow, in sorrow it was tried, and by sorrow it was made perfect. The author of Christianity was 'a man of sorrows and acquainted with grief.' Alone did he tread the winepress of agony until the

last drop of agony was crushed out. Alone did he walk on the waves of affliction, in the dark and stormy midnight of solitude and woe. With sensibilities so quick and gentle, and so loving, with a perfect soul, to which wrong and wickedness must have caused unspeakable pain, yet to which the depth of wrong and wickedness were exposed; with sympathies alive to the smallest suffering, and yet which clasped in their wide embrace all humanity in its wants and capacities—heavy, indeed, was the burden which his Spirit had to bear, and he exclaimed, 'My soul is exceeding sorrowful, even unto death.'

But this sadness is exalting. A baptism of suffering is awarded to every man who strives for eternal life. Since Christ wept over Jerusalem, the best, the bravest who have followed him in good will and good deeds have commenced their mission alike in suffering. Sorrow is not to be complained of; it is the passport by which we are to be made acceptable in that time when all tears shall be wiped away. The blessed Redeemer has opened a fountain where every sorrow may be washed away in the waters of life, where all may freely drink and live. We have only to bear for a season our trials and afflictions, and when Christ comes we shall have a happy time through all eternity.—CLARENCE J. SARGENT in *World's Crisis*.

## Holiness.

HOLINESS is purity, freedom from sin. It is a condition brought about by the cleansing power of the Spirit of God, the Holy Spirit. Its opposite is unholiness, a condition of impurity, sinfulness and consequently of opposition to God. The unbelieving and disobedient are unholy in their condition. Some are more vile than others, but all believers are unholy. By unbelievers we mean those who do not have faith in the Lord Jesus Christ as their Savior. We do not mean those who differ somewhat in religious tenets, but those who reject the Savior.

Holiness pertains to the heart, or conscience first, and also to the body, or the physical nature. The work of the Holy Spirit in cleansing from sin commences in the conscience. Conscience is merely an inner consciousness, a realizing by one's feelings of a pervading spirit of good or evil, by which there is a knowledge of the condition as that of the acceptance of the person before God and the Lord Jesus Christ.

The Holy Spirit causes a change in the conscience of an unholy person, and produces that feeling of deliverance from a sinful condition that makes the sinner rejoice and praise God. This is inward holiness. It is a preparation for a further work of grace which shall give the person power to serve God effectually in the midst of influences that are vile and sinful.

A clean heart, a holy heart, is simply a condition of conscience in which the person finds his mind delivered from the sinful influences, and the emotions of his soul are on the side of purity and godliness. He has holy desires, holy thoughts, holy purposes, holy emotions, and is confident that a change has been wrought within. Of course, Satan will attack such a person and seek to make him doubt all his experience and to distrust his salvation. Many have made shipwreck by such doubting. Some persons are so afraid they will be deceived by such inner experiences that they will doubt the work of grace within, and so give way to darkness. 'You must not trust in your feelings,' says some well meaning adviser, and so in endeavoring

to avoid being deceived, the person is greatly deceived.

Having holiness without feeling is much like drinking dry water, or breathing without breath. There is an emotional result from the action of the Holy Spirit that makes a person conscious through his feelings that a change has been wrought upon his condition. Confession of this change prepares the way for a still more effectual work of grace, that of being filled with the Holy Spirit, so that the person can meet temptation successfully, and also do the work which the Lord has given to his charge. There are times when a person needs more of the Holy Spirit than at others, and then the power of God is sent upon him according to his need.

Physical holiness is that condition of the bodily organism in which it is under the control of the Holy Spirit. The sight of the eyes, the hearing of the ears, the work of the hands, the speech of the tongue and the goings of the feet are under divine control. There is a physical effect from the indwelling of the Holy Spirit that should be acknowledged by all Christians. This effect is not produced by change of heart, but by the outpouring of the Holy Spirit upon the person. When the Holy Spirit has cleansed the moral nature, and is not afterwards allowed to possess the physical, there is a constant struggle and warfare between the Spirit of God and the flesh. But when Rom. 12: 1, and 1 Thess. 5: 23, with other similar passages are duly regarded, there is peace within, while all the fightings are 'without.' 2 Cor. 7: 5.

As holiness of conscience, heart or mind, comes through the influence of the Holy Spirit delivering from the consciousness of sin, so holiness of body is caused by the outpouring of the Holy Spirit upon the person from time to time, according to the necessities of the person.

The effect of holiness within is a well ordered life and godly conversation, and this is holy fruit; 'ye have your fruit unto holiness.' Rom. 6: 22. To have holy fruit the seed must be holiness. By faith in the gift of God we seek these blessings, and by doubting the gifts, persons lack the experience they otherwise would obtain. May we all 'have faith in God.'—FRANK BURR in *World's Crisis*.

## The Old Man.

THE naturally evil propensities which we inherit, and which are being cultivated by every unbeliever, are termed in Scripture, 'the old man,' because the character of man before his conversion is the embodiment of these sinful tendencies. It is agreed by most Christians that at conversion a new character is formed, new affections and impulses being imparted to the mind by the action of the Holy Spirit, through faith in the grace of God as manifested in Christ, and this new character is Scripturally called 'the new man.' But there seems to be much dispute among Christians as to what becomes of 'the old man.' All agree that, for awhile at least, the old propensities continue to exist, and are a clog to the aspirations of the new or divine impulses. But from this point a difference of opinion commences. Many brethren claim that by a second act of divine power, still communicated through faith, the old propensities may become completely eradicated, so that there is no longer the slightest tendency to evil in the entire nature. This change they call becoming sanctified, or entirely sanctified. Other brethren take a different view. While agreeing with the former that the Christian may

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by faith live entirely free from backslidings and known evil habits of mind or body; they believe that the propensities to evil are so inherent to our present mortal condition, that the victory over this natural propensity is not attained by its being actually extinguished, but by the power of God's grace holding it in complete subjugation, so that it is not permitted to manifest itself in the conduct; and that this condition must be attained and maintained by faith in Christ's power to save and keep us continually. The belief of the former class is practically the same on this point, but theoretically different. They unhesitatingly assert the literal annihilation of the old tendencies, or 'the old man,' but yet acknowledge that we need the continual keeping power of Christ, lest the old propensities should be rekindled, and thus 'the old man' come into existence again. How can we decide which theory is the correct one? Each side claims Scripture and individual experience to be in its favor, and each can produce Christians of unblemished character, whose whole life is consecrated to God's service.

A weak point in the case of those who claim the extinction of the old man is that they seem to assume that all who do not agree with their position are not sanctified, in the sense which they claim for themselves. But do the facts justify this assumption? Are there not plenty of men and women who are just as holy as themselves in conduct and character, but who nevertheless, confess that the old evil propensities exist within them, though by God's omnipotent grace through continual faith in the cleansing power of the blood of Christ, they are enabled to keep the 'old man' crucified, reckoning it as judicially slain and actually their enemy, and therefore no longer a part of their real self, which has become a new creature in Christ Jesus? Are those who thus identify themselves with the risen Christ, and live by faith on him as their life and strength drawing their supplies for victory over old self continually from him, and daily growing in grace and in likeness to Christ—are these to be regarded as any less sanctified because they cannot agree with those who hold to the utter extermination of the old propensities? Is it not often the fact that many who claim that their old nature is destroyed, exhibit at times as much of the temper and disposition of 'the old man' as those who believe that the very fact that our nature remains mortal proves conclusively that evil tendencies still inhere to it, because as mortality came by sin, and is in fact the result of sin, its continuation shows that these results are not yet fully eradicated?

I wish some readers of the *ADVOCATE*, who holds to this extermination view, would endeavor to explain in these columns what has been to me for a long time an insoluble problem, viz., How is it that one who says he has been fully delivered from sinful propensities, who cannot find in his nature the slightest tendency to evil, nevertheless feels his need of the cleansing power of Christ's blood continually, so long as he is in this mortal condition? Angels do not need to stay 'under the blood;' unfallen Adam had no need of Christ's precious blood; the glorified saints will no longer need to experience the cleansing power of Christ's atoning work. Does not, therefore the fact that even the holiest ones in this life must keep close to the cross, under the blood, prove that evil in some sense still attaches itself to our nature? I ask these questions in love and a desire to do good, and think their ventilation may benefit many.—Sel.

THE 'Sun' claims, that amid all the plans for evangelizing the masses proposed at the recent Christian's Workers' Convention in this city, the most effective agency was almost forgotten. The plan referred to is the practical preaching of Christianity by a constant exhibition of its character in the lives of Christian men and women. Our contemporary remarks: If but a tithe, or a tenth of a tithe, of the professing Christians of this city could in any way be led to practice truly the teachings of the Founder of Christianity, and to give proper emphasis to those features of life and conduct which He emphasized, the wicked masses would soon know of an evangelizing influence more powerful than the preaching of legions of theological students.' That is true, but then how are Christians to be induced to conform their lives to this high standard? They will never 'get there' so long as they seek holiness of life merely as a spiritual blessing to themselves. They must learn to seek personal holiness as a means to an end—the glory of God in the salvation of sinners. This lesson can only be learned by those who take up their own share, be it large or small, of personal work for the souls of others.—Witness.

ARE you safe in Christ? 'Certainly,' says one. 'I was converted and joined the church twenty or thirty years ago.' But how is it with you to-day? Are you converted now? Do you find your greatest pleasure in communion with the Lord, and do you desire above all other things to promote the interests of his kingdom? It is to be feared that multitudes of church-members are resting their hopes for eternity upon the efficacy of a conversion which did not convert. If that old conversion of yours has not resulted in a real and thorough change of heart, see to it that you get converted again without delay. 'Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.'—Witness.

#### From Sister Mary A. Adams.

BR. BRINKERHOFF, and Brethren and Sisters greeting: As I did not get the *ADVOCATE* yesterday, the mails are so irregular, I felt as though I must look over my old numbers a little, and well knew they would not fail to furnish instruction and help in my Bible reading, which is always first with me. I do enjoy the *ADVOCATE* so much, as I can hear no preaching. I do not wish to murmur, for I sit down to read a sermon or an article on different subjects, I am sure I get new ideas; and one beauty is this, I can read it over, compare it with the Bible and study it carefully, thus furnishing subject for thought, for perhaps days. When if the sermon were given from the desk I could not retain it as well. I like to study and think at the same time.

This is a beautiful autumn Sabbath, and more and more I feel and thank God for setting it apart for man, and commanding it to be kept holy, or else carnal man might become too much engrossed in worldly pursuits; and the order of the day suggests the wisdom of the Creator. The Sabbath commencing at 'even,' gives us ample time to prepare for Sabbath, that we may not have to take up holy time in culinary duties, more than is very necessary. Blessed rest! Holy Sabbath! when we can hold secret communion with the dear Father. Our mind unoccupied with household duties we can give ourselves

up to praise, prayer, and thanksgiving. I have felt more happy than usual to day and my heart is full. I feel to exclaim 'What is man, that thou art mindful of him? or the son of man that thou visitest him?' O how unworthy is man of all God's loving watch-care! and yet God never slumbers nor sleeps; is cognizant of our every need; and my heart goes out to him in gratitude for his goodness, for his precious promises, that he will never forsake us. I feel stronger in faith, feeling that his arm is sufficient to lean upon in all trials. O, my brethren, rejoice in him who hath loved us; he *will* help us to overcome; he will help us to be faithful, by giving us strength to resist temptation, if we will only trust him. If we are *not* willing to trust him then is our prayer a mockery. I have had my faith tried in many ways, but God has helped me through, blessed be his holy name! Death has been in our midst, and O, so sad, to think of. Three heads of families have been strecken down, one which I wish to speak of, for it contains a lesson was a church member, but an infidel at heart, he acknowledged, and was caused by the hypocrisy of professors. O what a lesson! why will not professed Christians come out from the world and teach by example as well as precept the beauty of the religion of Jesus. Alas, there is only one answer! But few possess it. O how little we know of the length of time given us to prepare for a better home! Let us work while the day lasts, and so live that the world may *know* that true Christianity exists. Yet here and there a traveler is patiently toiling on in the narrow way. I feel the importance of this separation. I *will not* attend their meetings, thus giving my influence in the wrong direction. I have studied this matter seriously, and candidly, and unbiased, and I believe I am right, and I feel where there is no congeniality there is no place for us to go. As Dr. Browning, of Judsonia remarked about medicine, 'If it didn't do good it would do hurt;' just so in attending the orthodox meetings. If they are right we are wrong, for there is but 'one Lord, one faith, and one baptism,' and if our faith is right we have no fellowship with unrighteousness. One says there is good in all churches. Granted; but must we sift errors to get truth when we can stay at home and read the Bible, God's plain unvarnished, uncolored truth? The Bible is God's storehouse of knowledge, and if a man does not preach Bible, but traditions of men, *keep away*. I think there is a great deal, brethren, to prove that we are right in our faith, and we can prove it by the Bible, and without wresting the scripture, and my motto is, 'Prove you are right then go ahead.' No matter if we are tried; patience needs trial to make perfect. Are we tempted? temptation tries our faith and shows us that we must trust in God, a firm answering trust and faith, whose foundation is as solid as the house built upon a rock, that all the storms of life can beat upon and leave as firm and solid as ever, only brighter and better for the trial. I love to think of the time when all trials and temptations will be o'er, and Jesus will reign triumphant, over our sin covered earth, all trace of sin will be removed; death, the last enemy, be destroyed; all will be pure and the faithful ones shall sing the song of Zion, and see and know our blessed Redeemer.

Dear brothers and sisters, pray for me that I may prove faithful, and one day meet you in the earth made new, for I want to meet you there, if I cannot see you here.

Bald Knob, Ark.

THE ADVENT & SABBATH ADVOCATE

THE proceedings of the General Conference will be published in next week's paper, the Secretary not having been able to get the report ready for the present number. Bro. A. C. Long was elected Editor of the ADVOCATE.

ELD. MILES GRANT, of the First Day Adventists, has gone again to Europe as a missionary to preach the second coming of Christ; he expects to preach in Rome again, proclaiming the doom of Antichrist right in the seat of Babylon the Great

The condemned Anarchists of Chicago are under sentence of execution Nov. 11, all efforts to set aside the decision of the Court having proved unavailing.

It is reported from Constantinople that the Mormons have made application for permission to establish a community in Turkey, and that the request will probably be granted.

Dr. Talmage in one of his sermons recently said: --'Don't say you will be benevolent when you get rich. As well might the rose say: "I will emit no fragrance this month, but next month I will flood the gardens with aroma." Next month it is dead.'

AN unfinished building, intended for a parochial school, on East Eleventh street, New York city, fell on the 17th instant, killing five men outright and wounding ten others, including the priest who was superintending the work. It is said the priest was so eager to finish the work that he neglected to use the ordinary safe-guards, even after being warned by a contractor.

BEHOLD the marvelous things of the last years of the 19th century! A 5 ct. postage stamp carries a letter to Stanley Pool in the Congo Valley! Two missionaries and six commercial steamers are on the waters above the falls. The survey of a railroad around the cataracts has been commenced, and in the 'wilds of Africa' will soon be heard the steam whistle. The dark country is being opened, the slave trade checked, and civilization promoted.—*Ev.*

THE use of Electricity as a source of power is increasing rapidly. An inquiry started by the Electrical World developed the fact that there were probably more than 10,000 electric motors now in operation in the United States. They are put to most varied uses. They are employed in several newspaper offices for running presses, also for sewing machines, ventilating fans, operating dental instruments, driving street cars, and in machine shops, shoe factories, book binderies, knitting works they are stated to be common. Some of the answers to the World's inquiry showed that they were also used for washing bottles, pumping water from artesian wells, brushing down horses, running dental lathes, driving ice cream freezers, coffee mills, ventilating fans, elevators, circular saws, laundry machines, glove machines and in 'throwing colors on portraits.' The special advantage of the electric motor is that it furnishes an economical method of dividing power. It is much cheaper to run one two-hundred horse power steam engine and boiler than to run twenty ten horse-power engines, each with its own separated boiler. The loss of power in transforming the energy of a large engine into electricity and then

back again into mechanical energy is comparatively small, and the ease with which the power can be carried from one place to another without the intervention of shafts and pulleys, which must be kept in order, is no small item in electricity's favor.—Philadelphia Ledger.

A RECENT report from London states that Dr. Charles H. Spurgeon has withdrawn from the Baptist Union. In doing so Mr. Spurgeon explains his action by saying: 'To pursue union at the expense of the truth is treason to Jesus. To tamper with his doctrine is to become traitors to him. We have before us the wretched spectacle of professedly orthodox Christians publicly avowing union with those who deny the faith, call the fall of man a fable.' When asked why he does not start a denomination Mr. Spurgeon replied: 'There are enough already.' In following the dictates of his conscience to the length of breaking ties that must have been dear to him, this famous divine proves himself a faithful follower of the Master. In refusing to court individual notoriety by heading a new sect or founding a separate branch of his church, Mr. Spurgeon gives evidence of that perfect Christian humility which comes with the baptism of the Holy Spirit. Such men are greater than sects and superior to schisms.

'Sorrowful Catechism.'

WHAT is the population of the city of New York? Answer: 1,206,299.

How many places of religious worship in the city? 489.

How much money is annually required for their support? \$3,000,000.

How many liquor-drinking places? More than 7,000.

How much is annually spent in them? \$60,000,000, or twenty times more than for the support of the gospel.

How many men, women and children to each church? 2,466.

How many stores for the sale of food in the city? 736.

How many more grog shops than food stores? 2,674.

How much did the city treasury receive as fees for the licensure of these 7,075 drinking places in 1882? \$500,000.

How much did the city treasury expend during the same time for cost of police, the courts, and charities, directly and indirectly chargeable to the liquor traffic? \$9,000,000.

Is it wise political economy to license, patronize, or tolerate a business which requires the expenditure of eighteen dollars for every one received? We leave the answer to you.

What about the crimes, the destitution, the tears, the sorrows, the wretchedness, the lost hopes, the lost souls, and the woes occasioned by this dastardly, this blackest business this side the bottomless pit? What do the liquor sellers, the patrons of the grog shop and their apologists care for all that is involved in such questions?

Oh God, deliver us from the shadow of this hideous monster.—Sel.

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Martha Yale \$1.50, G W Briles \$2.00, A G Walker \$2, Joseph Cook \$1, A C Leard \$2 80, Mrs Hattie Green \$1, Hiram Harris \$2, S A Gilbert \$2, W A Ebert \$4.  
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Iowa Conf fund.—Matilda Davison \$3.17.

Books and Tracts for Sale at this Office

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*The Sabbath Defended*, by A F Dugger, 14 cts. Price 25 cents.

*The Sabbath for both Jews and Gentiles*, by A C Long, 4 pages, 1 cent.

*Sabbath Desecration*—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

*The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

*The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

*Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

*Thoughts on the First Day of the Week*, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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*The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming*, by Jacob Brinkerhoff, 64 pages, 12 cents.

*The Rich Man and Lazarus*.—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

*The second coming of Christ*, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

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*Faith, Repentance, and Baptism*, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

*The End of the Ungodly, the Fate of the Wicked*, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

*Materialism*, by Jacob Brinkerhoff,—1 cent.

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*The Three Angels' Messages of Revelation xiv* 12 pages, 3 cts, by A C Long.

*Mrs White's Visions and the Seventh Day Adventists*, by Jacob Brinkerhoff, 16 pages 3 cts

*Marks or Ellipsis—Is it Right?* A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

*Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

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*The Sanctuary trodden under foot and to be cleansed*, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

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